

# The Fallacy of the Trinity

The Greek *theos* for “god” is simply a position of authority, not a kind or type of being. The Father is God, not because of *what* He is as a being but because of His status as the highest authority over all, including over His Son Jesus Christ. That *theos* is a position of authority is evident by both Christ and Paul using this word for men and God within the same statement, “Is it not written in your law, I said, **Ye are gods [theos]**? If he called **them gods [theos]**, unto whom the word of **God [theos]** came” (Jhn 10:34-35), “For though there be that are called **gods [theos]**, whether in heaven or in earth, (as there be **gods [theos]** many, and lords many,) But to us *there is but one God [theos], the Father*” (1Co 8:6-6).

As Emperor, King, and President are titles and positions of authority, so is God. The President’s son, for example, is just as much a human being as his father yet isn’t President. Similarly, the Son of God was begotten the same kind of divine being as His Father yet isn’t God Himself. As the same kind of divine being, the Son had the ability and power in Himself to create the entire universe and all life ex nihilo—out of nothing. However, after transitioning to a human kind of being, He could work no miracles of Himself: “I cast out devils by the Spirit [*breath*] of God” (Mat 12:28); “The Son can do nothing of himself” (Jhn 5:19); “I can of mine own self do nothing” (Jhn 5:30); “the Father that dwelleth in me, he doeth the works” (Jhn 14:10). Having been a 100% divine being, He became and forever will be a 100% human being.

Trinitarianism, however, conflates “position of authority” and “kind of being” into “God” as a singular concept, causing major problems in the incarnation. Because if God is a kind of being and the Son is God, then when becoming a human being He would have ceased to be God! Therefore, the illogical and nonsensical claim of hypostatic union had to be concocted—that He is both 100% God and 100% human at the same time. A big red flag of the fallacy of the Trinity.

Since “god” is a position of authority, then three co-equal persons are three gods. That makes sense. But Trinitarianism purports that three co-equal persons are one God. That makes no sense because it’s nonsense. Another red flag of the Trinitarian fallacy. It’s because Trinitarian ministers don’t want it exposed for what it truly is—polytheism—therefore they mask its three gods under the guise of three persons.

Because “God cannot be tempted with evil” (Jas 1:13), yet the Son was “in all points tempted like as *we are, yet without sin*” (Heb 4:15), Trinitarian ministers must painstakingly try to explain this away. Ultimately they contend that it wasn’t the “God” part of Him that was tempted but the human part. That makes no sense because it’s nonsense. Just another red flag that the Trinity is a fallacy.

Trinitarian ministers use various statements in Scripture to proof-text that the Son is God, “In the beginning was the Word, and the Word was with God, and **the Word was God**” (Jhn 1:1). But the context of “the Word was God” includes several figures of speech or metaphors. The Son of God isn’t literally “the Word” (v. 1) or “the Light” (v. 7). These are figures of speech. And just as “the light was the life” (v. 4) is a metaphor, so is “the Word was God.” The Word Himself later stated, “he that hath seen me hath seen the Father” (14:9). And Paul wrote, “Christ, who is the image of God” (2Co 4:4), “Who is the image of the invisible God” (Col 1:15). He represented so God perfectly that John could say that He “was God.”

Another proof-text is, “But **unto the Son he saith, Thy throne, O God**, is for ever and ever: a sceptre of righteousness *is* the sceptre of thy kingdom. Thou hast loved righteousness, and hated iniquity; therefore God, *even thy God*, hath anointed **thee** with the oil of gladness above thy fellows” (Heb 1:8-9). The writer of Hebrews was quoting a passage from Psalm 45:6-7, and that passage begins with “Thy throne, O God.” However, the part where God was speaking to His Son is, “God, *even thy God*, hath anointed **thee** with the oil of gladness above thy fellows.” God wasn’t calling His Son “God” but calling Himself His Son’s God!

Finally, it’s claimed that our Savior Jesus Christ is called “God” in these places, “God my Saviour” (Lke 1:47), “God, who is the Saviour” (1Ti 4:10), “God our Saviour” (1Ti 1:1; 1Ti 2:3; Tit 1:3,2:10,3:4; Jde 1:25). But these statements are about the Father, not the Son. God the Father is our Savior by virtue of having sent His Son to save us: “*there is no God else beside me; a just God and a Saviour*” (Isa 45:21), “For **God** so loved the world, that **he gave his only begotten Son** ... that the world **through him might be saved**” (Jhn 3:17), “**the Father sent the Son to be the Saviour** of the world” (1Jo 4:14).

Trinitarian ministers must resort to proof-texting and teaching doctrines that are illogical and nonsensical. These are simply red flags of the fallacy of the Trinity.